

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fall."

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RELIGIOUS MISCELLANY.

[From the Gospel Anchor.]

PERSECUTION AND CRUELTY.

Persecution and cruelty for religious opinions have disgraced the annals of the church in all ages. What a bigotted and ignorant priesthood have not been able to effect by force of argument, they have endeavored to accomplish by persecution and cruelty. We present our readers with some of their strong arguments.

1. The Rack, so frequently used in the London Tower during the sway of Elizabeth and James, was a large open frame of oak, raised three feet from the ground. The prisoner was laid under it on his back, on the floor; his wrists and ankles were attached by cords to two rollers at the end of the frame; these were moved by rollers in opposite directions, till the body rose to a level with the frame. Questions were then put, and if the answers did not prove satisfactory, the sufferer was stretched more and more till the bones started from their sockets.

2. The SCAVENGER'S daughter, was a broad hoop of iron, consisting of two parts, fastened to each other by a hinge. The prisoner was made to kneel on the pavement and to contract himself into as small compass as he could. Then the executioner, kneeling on his shoulder, and having introduced the hoop under his legs, compressed the victim close together, till he was able to fasten the extremities over the small of the back. The time allotted to this kind of torture was an hour and a half, during which time it commonly happened from excess of pressure the blood started from the nostrils—sometimes, it was believed from the extremities of the hands and feet.

3. IRON GAUNTLETS, likewise used by protestant christians in the tower, were machines that could be contracted by the aid of a screw. They served to compress the wrists and to suspend the prisoner in the air from two distant points of a beam. He was placed on three pieces of wood piled on each other, which, when his hands had been made fast, they were each successively withdrawn from under his feet. "I felt," says Father Gerard, one of the sufferers, "the chief pain in my breast, belly, arms, and hands. I thought that all the blood in my body had run into my arms and began to burst out at my finger's ends. This was a mistake; but the arms swelled till the gauntlets were buried in the flesh. After being thus suspended an hour, I fainted, and when I came to myself I found the executioners supporting me in their arms. They replaced the pieces of wood under my feet, but as soon as I was recovered removed them again. Thus I continued hanging for the space of five hours, during which I fainted eight or nine times."

4. A fourth kind of argument was called LITTLE EASE. It was of so small dimensions, and so constructed, that the prisoner could neither stand, walk, sit, nor lie at full length. He was compelled to draw himself up in a squatting position, and so remain during several days.

These were some of the barbarous arguments used by a barbarous people in a barbarous age to convince people of the errors of their religious opinions. We can scarcely realize the possibility of men calmly contemplating the cruel sufferings of their fellows under the executioner's hands. It appears the worse when we reflect that these tortures were not for moral delinquency, but were for an honest avowal of opinion, and an unwillingness to subscribe to what was considered error by these martyrs. It is not possible for any one to read these accounts without shuddering. We know nothing more diabolically cruel, except it be the conduct which is attributed to the Orthodox God of the Christians. He is represented as infinitely more savage. In the first place the punishment which he is to inflict on his erring creatures is not only more cruel in its character, but it is eternal in its nature. He consigns them to a lake of fire and brimstone, to roll forever in the burning lava. "This is worse than the Rack or Little Ease. Secondly, the causes for the display of this infernal malice are precisely the same as in days of yore—the punishment is for error in doctrine. The sufferer is the unbeliever, that is, he did not believe what he could not, and so he is tormented forever. If he would only believe with the church, or only profess to believe with it, then he would not be threatened with the anger of this furious deity, but as that is not possible for an honest man, to hell he must go. But the character of Deity is rendered still more hateful from the consideration that all this suffering might be obviated by enlightening the mind of the individual. It is in the power of Deity to convince the mind, correct the heart and illumine the understanding and so prevent this exhibition of cruelty, and this is the God whom we are told to love and reverence. We cannot do it. It would be a great sin. This is not a God but a demon, and we are expressly forbidden to sacrifice unto devils." When we can be convinced, that the inquisitorial office is holy, just and good, then we will worship the Orthodox God of the Christians—but not before.

[From the Philadelphia Liberatorist.]

DEATH.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."—Job. xiv. 1, 2.

Silent, mighty messenger! Unfathomable fiat of Almighty God! Thou comest across

the pathway of life, and thy wing is stretched forever over the earth! Thy aim is sure and unerring—thy quiver is ever full—and all things that dwell upon the fair and beautiful earth are thy victims. Oh Death! what hearts hast thou not riven—what hopes, every like hopes, hast thou not blighted and destroyed. Thou ridest upon the whirlwind of war—upon the loathsome pestilence—upon the forked lightning—in the dark and angry thunderbolt—thou comest in the still hour of midnight, and in the broad and open light of day, when the sun is sending his golden beams upon the earth—thou inhabitest the palace of the prince, and the cottage of the peasant—thou art upon the mighty ocean—upon the towering mountain—in the deep and silent valleys—and in every wild that passes over us! Oh, Death! Death! where art thou not?

I have seen a cherub infant, the first-born token of affection, smiling upon the lap of its young mother: I have watched the smile of joy that mantled upon her cheek, and sent the crimson tide o'er every feature, as she gazed upon her blooming offspring—I have heard the low breathed prayer, that all might prove well with it—that its path through life might be free from thorns—that the flowers of peace and joy might be forever in its way: I have heard the anticipations of the happy heart of that young mother, looking through the deep years of the future, she had clothed the unconscious infant upon her knee, in the ample robe of worldly greatness—she saw in imagination, the world bowing to his superior mental endowments; and she heard the words of eloquence flow smoothly from his lips, enchaining the hearts and minds of the admiring multitude; she saw him the object of respect, enjoying the golden opinions of his fellow men: hope lent wings to fancy, till she had placed her darling upon the pinnacle of glory; when the heart, surcharged with excess of feeling, flowed away in the burning kisses of maternal affection. I have seen that mother stand weeping beside the sick couch of the child of her bosom; I beheld her nights of sleepless watching; her agony; her crushed and withered hopes. Death was with her boy; and the light of joy was shut from her heart.

I saw a youth, just entering upon manhood; the world was before him, and he was just commencing his intercourse with men; flushed with hope, he looked forward to the consummation of his plans with certainty, nor thought upon defeat; vain were the dreams of future greatness which he nourished; futile and frail were his daring schemes of reckless ambition; death breathed upon him, and all vanished; the bold and flashing eye, which had gazed upon the world with the undaunted fearlessness of youth, was closed forever; the form, so active once, and the mind once busy with the projects of ambition, and dreams of happiness; all fell before the withering blast of the destroying angel.

By the bedside of a dying wife stood a husband; he was about to close the eyes which had so often gazed upon him with looks of unutterable tenderness; the years that had passed, with their almost forgotten joys, came one by one in review before him; she who was about to depart, had been the sharer in all; happy in his joys, and faithful in his sorrows; the poor grief-stricken mourner gave vent to his feelings; and the sorrowing heart would fain have wept itself into forgetfulness.

I have seen an aged parent follow to the grave the darling child of her affections, the last and only prop of her declining years; I have seen a child deposit the last of his kindred in the cold and silent tomb; and I have seen the forlorn and destitute stranger, go down unwept and unhonored into the final resting place of man; the narrow prison house, the grave.

It is a solemn thing, to see the young and the lovely, the old and enfeebled, passing away from us into the boundless depths of eternity, to return to us no more; to feel that the chain which had bound them to earth, and made them as one of us, is broken, and that no finite hand can again connect its links together. We follow to the tomb the remains of one much beloved; the heart, wrapt within itself, seeks communion with the departed, and we feel that earth has no more joys for us; but yet, after a few tears have been shed, after the tumultuous ocean of sorrow has subsided within the breast, we again look forward into the world; the pomp and the fame, and the glories of existence, again come before us; pleasure throws her torch upon the altar of folly, and we mingle again with the train of worshippers; the dead, loved and cherished as they may have been, come before us only as 'the broken fragments of a forgotten dream.'

Yes! Death is a solemn thing; yet oh, so certain! No mortal hand can stay its fell career; its march is always onward! The great and lasting debt which time can never cancel, but which all living things must repay. Yet we, poor worms of earth, do fear to look, to think upon it. It were not well, perhaps, that death should constantly occupy our thoughts, but an occasional reflection upon the subject is necessary. It will teach us one great and important lesson; that we were created for one common end; that the Creator has placed us upon earth for his own glory in heaven; it will teach us too, to be more circumspect in our actions, more honest in our dealings, cause more of the kind feelings of our nature to exhibit themselves in acts of benevolence and philanthropy, and fill our hearts with a firmer trust in the watchful providence and affectionate care of our heavenly Father!

Destruction of Jerusalem.

"There shall be great tribulation such as was not from the beginning of the world to this time—no, nor ever shall be. There shall be great distress in the land, and wrath upon this people.—These are the days of vengeance."

Such are some of the words of Jesus, relative to the destruction of Jerusalem, and all the previous prophecies regarding it were of the same sad import. The particulars of the siege are all related by Josephus, and form a detail of miseries that admit not of

exaggeration; and which he repeatedly declares in terms that entirely accord with the language of prophecy, are altogether unequalled in the history of the world. No general description can give a just idea of calamities the most terrible that ever nation suffered. The Jews had assembled in their city from all the surrounding country, to keep the feast of the unleavened bread. It was crowded with inhabitants, when they were all imprisoned within its walls. The passover, which was commemorative of their first great deliverance, had collected them for their last signal destruction. Before an external enemy appeared, the fiercest dissension prevailed—the blood of thousands was shed by their brethren; they destroyed and burned in their frenzy their common provisions for the siege, they were destitute of any regular government and divided into three factions. On the extinction of one of these, each of the others contended for the mastery. The most ferocious and frantic—the robbers or zealots as they are indiscriminately called, prevailed at last. They entered the temple, under the pretence of offering sacrifices, and carried weapons for the purpose of assassination. They slew the priests at the very altar; and their blood instead of that of the victims for sacrifice, flowed around it. They afterwards rejected all terms of peace with the enemy: none were suffered to escape from the city—every house was entered—every article of subsistence was pillaged—and the most wanton barbarities committed. Nothing could restrain their fury: wherever there was the appearance or scent of food, the human blood-hounds tracked it out; and though a general famine raged around; though they were ever trampling on the dead; and though the habitations of the living were converted into charnel-houses, nothing could intimidate, or appal, or satisfy, or shock them, till Mary, the daughter of Eleazar, a lady once rich and noble, displayed to them, and offered them all her remaining food, the scent of which had attracted them in their search—the bitterest morsel that ever mother or mortal tasted—the remnant of her half eaten suckling. Sixty thousand Roman soldiers unremotely besieged them; they encompassed Jerusalem with a wall and hemmed them in on every side; they brought down their high and fenced walls to the ground: they slaughtered the slaughterers, they spared not the people; they burned the temple in defiance of the commands, the threats, and the resistance of their general. With it the last hope of the Jews was extinguished. They raised at the sight a universal shout on an expiring cry of sorrow and despair. Ten thousand were there slain, and six thousand victims enveloped in its blaze. The whole city, full of the famished dying and the murdered dead, presented no picture but that of despair—no scene but that of horror. The aqueducts and the city sewer were crowded as the last refuge of the helpless. Two thousand were found dead there, and many were dragged from thence and slain.

The Roman soldiers put all, indiscriminately to death, and ceased not till they became faint and weary and overpowered with the work of destruction. But they only sheathed the sword to light the torch. They set fire to the city in various places. The flames spread every where; and were checked but for a moment by the red streamlets in every street. Jerusalem became heaps, and the mountain of the house, as the high places of the forest. Within the circuit of eight miles, in the space of five months—famine, pillage, and pestilence, within a triple wall around and besieged every moment, from without—eleven hundred thousand human beings perished—though the tale of each was a tragedy. Was there ever so concentrated a mass of misery? Could any prophecy be more faithfully and awfully fulfilled? The prospect of his own crucifixion, when Jesus was on the way to Calvary, was not more clearly before him, and seemed to affect him less, than the fate of Jerusalem. How full of tenderness and fraught with truth, was the sympathetic response of the condoling sufferer to the wailings and lamentations of the women who followed him, when he turned to them and beheld the city, which some of them might yet see wrapped in flames and drenched in blood, and said "Daughters of Jerusalem, weep not for me but weep for yourselves and weep for your children. For behold the days are coming, in which they will say Blessed are the barren, and the womb that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains fall on us, and to the hills, cover us. For if they do these things in the green tree, what shall be done in the dry?" No impostor ever betrayed such feelings as a man, nor predicted events so unlikely, astonishing and true, as an attestation of a divine commission.—Jesus revealed the very judgments of God; for such the instrument by whom it was accomplished interpreted the capture and destruction of Jerusalem, acknowledging that his own power would otherwise have been ineffectual. When eulogized for the victory, Titus disclaimed the praise, affirming that he was only the instrument of executing the sentence of the divine justice. And their own historian asserts, in conformity with every declaration of scripture upon the subject, that the iniquities of the Jews were as unparalleled as their punishment.

All these prophecies of which we have been reviewing the accomplishment, were delivered in a time of perfect peace, when the Jews retained their own laws, and enjoyed the protection, as they were subjected to the authority of the Roman empire, then in the zenith of its power. The wonder excited in the minds of his disciples at the strength and stability of the temple drew forth from Jesus the announcement of its utter and speedy ruin. He foretold the appearance of false Christs and pretended prophets; the wars and rumors of wars; the famines, and pestilences, and earthquakes, and fearful sights that were to ensue; the persecution of his disciples; the apostasy of many; the propagation of the gospel; the sign that should warn his disciples to fly

from approaching ruin, the encompassing and enclosing of Jerusalem; the grievous affliction of the tender sex; the unequalled miseries of all; the entire destruction of the city; the shortening of their sufferings that still some might be saved; and that all this dread crowd of events, which might well have occupied the progress of ages, was to pass away within the limits of a single generation. None but He who discerned futurity could have foretold and described all these things; and their complete and literal fulfillment shows them to be indubitably the revelation of God.—*Keith on the Evidence of Prophecy.*

From the Religious Inquirer.

IMMUTABILITY OF GOD.

No attribute of the Divine Being appears to us of more importance than that of his immutability. For although we are assured in language ever so strong that he is wise, good, just, and merciful—yet unless we are assured in language ever so strong that he is unchangeable, these considerations will fail of giving us permanent rest and satisfaction. What is it to us if we are told simply that God is powerful and good? This may be, but who knows how long it will continue, whether another day or hour; through time, or in eternity? Or that he is just and merciful? If he be just to day, and is not immutable, he may be cruel and partial to-morrow; or if merciful now, he may at some future period, be filled with fury and indignation. When we are informed, however, that he not only possesses the most excellent of all attributes, but that he is without change, the human mind is presented with an object worthy indeed its highest trust and praise.

Notwithstanding all denominations of Christians, have held among their articles of belief that God is 'without variableness or shadow of turning,' yet after all, may we not suppose that he has been in many cases, only an article outwardly assented to, and not inwardly believed? or if inwardly believed, not duly considered? Let us see. In certain articles which have been often shown us as embracing a portion of the faith of a certain sect, we are there told concerning our first Parents, that they were created perfect and holy, and that God loved them—that he pronounced them good in common with all the works of his hand—and viewed them with the approbation, kindness and compassion of a Father. All this we take for granted, and so far there is no contradiction.—But here follows something which appears not altogether in order, after admitting what we have already stated. It is this—that 'all mankind by the fall lost communion with God, fell under his wrath and curse, and so were made liable to all the miseries of this life, to death itself and to the pains of hell forever.' If there is not a change implied, we know not the meaning of the word. Before 'the fall' the Creator exercised love towards them; now they are under his curse and subjects of his wrath. Moreover we are told they 'lost communion with God!'—Was there ever a more gratuitous assertion? What took place immediately after the transgression? The voice of the Lord called on Adam not as we have least reason to infer in language of wrath or cursing—but in the mild accents of one who is still a father to his disobedient children.

That a change took place at this eventful period is perfectly evident—and that we do not behold the same state of feeling manifested after the transgression of our first parents, as before it. But the change was in them. They were rendered guilty and miserable—dead to innocence and peace, and condemned in the sight of Heaven. But God was the same, their Father and unchanging Friend. In agreement with the article just noticed, we find that those who have believed it, and many others connected with it, have often conducted in a manner indicating that by some act of theirs the Almighty might be made to change his mind or determination in regard to certain things.—Do we want proof of this? Let us ask why so much misery has been produced in the minds of the children of men in consequence of believing that God was their enemy, and that by some pleading and sacrifice of theirs he might be induced to become their friend? How many instances of this can be found if the experience of many a professing christian is consulted! Yes, many a one can testify of himself that he has within him the recollection of 'hours gone by'—when to his darkened imagination the character of Jehovah has appeared in all the terror of which it seemed possible to conceive.—When no ray of light, or hope, or mercy came in upon this dreary night of his soul, and when every thought of God was but the thought of an incensed and implacable enemy! And then has commenced the struggle of the spirit within, to obtain favor of that being, and if possible to change him into an object more lovely and merciful! Mistaken child. Thy Father hath never changed.—He is the same now, as when his goodness called thee into existence—and so he will be forever!

'God is Love,' and this love is immutable. What a glorious and blessed assurance!—Sinners may rise in opposition to his will—men may oppose his glorious government, and pour contempt on all his promises.—Darkness may cover the earth and gross darkness the people,—yet the Lord liveth in his own unchanging eternity, reigning in heaven and on earth, as God over ALL.

ILLUSTRATION OF SCRIPTURE.

"Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21.

The first question usually is after a child is ushered into being, what shall it be called? Not unfrequently it is difficult to select a name that will please all who are interested. But when the Son of God was born, there was no difficulty in selecting a name suited to his character. He was called Jesus, which means Saviour or Deliverer. The reason is assigned in the text why he was called Jesus.—'For he shall save his people from their sins.'

By the text we are taught three things.—First, Jesus is to save his people. Secondly, his people are sinners. Thirdly, he is to save his people from their sins.

It now becomes us candidly to inquire, who are his people? It is evident from the text that there were some when Jesus was born who were called his people. The idea that only those who believe on him are his people is inadmissible. If this were the case, then Jesus had no people when he was born. Sensible I am that much the largest portion of the christian world believe that but a part of the human family belong to Christ. But are there any passages which unequivocally declare that but a part of mankind are Jesus' people? It is believed that no such passages can be found in the Bible.

Affectionately I would invite the reader to examine, candidly, the following passages which convince the writer that all mankind are given to Jesus. "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 7, 8. "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 14. Said Jesus, 'All things are delivered unto me of my Father.'—Matt. xi. 27. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing; but raise it up again at the last day."—John vi. 37—39. By these passages we are taught that the heathen belong to Christ, that the uttermost parts of the earth are his possession, that dominion is given him, that all nations should serve him, that all things are delivered into his hands, and that all who are given him shall come to him and not be cast out. We come to the conclusion that all mankind may be considered as Christ's people. Other arguments might be presented, were it deemed necessary.

Understanding distinctly that all mankind belong to Jesus, we may now consider the declaration—'He shall save his people from their sins.'

Many entertain the notion that Jesus came to save us from the wrath of God. Does the text say thou shalt call his name Jesus, for he shall save his people from the wrath of God? No. 'He shall save his people from their sins.' Many contend that Christ came to save us from deserved punishment. Does the text say that he shall be called Jesus; for he shall save his people from deserved punishment? No. He came to save his people from their sins. Some suppose that had not Jesus come into this world and died, all mankind would have gone to an endless hell. Does the text declare that he should be called Jesus; for he should save his people from an endless hell? No. He is to save his people from their sins.

It is now not improper to inquire whether Jesus will save his people from their sins. Let us look around and ascertain, if we can from what quarter we may reasonably expect opposition to this great, glorious and good work. Will the righteous oppose it? No. They pray most devoutly that Jesus may succeed. No opposition may be anticipated from the righteous. Will the holy angels oppose it? No; for they rejoice over one sinner that repenteth, more than ninety and nine who need no repentance. No opposition may therefore be expected from the angels in heaven. Will Jesus oppose it?—No; for to this end was he born, and for this purpose came he into the world. Jesus will not oppose his own work. Will God oppose it? No; for God 'will have all men saved and come to the knowledge of the truth.' From what quarter then may we expect opposition? Will the wicked oppose the work of salvation? Yes; the carnal heart is opposed to the law of God. The case then stands thus: on one hand are God himself, Jesus, the holy angels and the righteous; on the other hand stand the wicked alone. The simple question now to be decided in the mind of the reader is, which will overcome? The writer is convinced that God's will will be done and that the wicked will be made willing in the day of his power.

MURRAY.

Hyannis, Mass.

CONSISTENCY.

Dr. Watts, the inimitable poet, has said in one of his hymns,

"So let our lips and lives express,
The holy gospel we profess,
So let our words and virtues shine,
To prove the doctrine all divine."

If a man truly and sincerely believes in endless misery, how shall his life express that doctrine? In what kind of words and virtues will it shine? It is a doctrine above all others of partiality and cruelty; and a man must be partial and cruel both in his conversation and conduct, if he would let his lips and life express that doctrine. Universalists are consistent with their faith only when they are partial and cruel. We do not wish benevolent partialists to change their conduct that it may be consistent with their creed; but rather change their creed that it may be consistent with their conduct.

Trumpet.

Clerical sagacity, a story of the 17th century.—A parish in a French diocese had fallen vacant. The Bishop, who professed to be a patron of literature, declared, he would give it to no man but to him who could tell him who was Melchizedek's father.—This saved him the trouble of many applications. At length, however, a gentleman waited on him and on inquiry being made as to his business, he told his Lordship that he was a candidate for the living of—'Can you fulfil the conditions?' 'Yes, if it please

our Lordship." "Here," said he, pulling out a large leathern bag full of guineas, "here is Melchizedek's father; and here," presenting a duplicate, "is his mother.—I have some of the collateral branches at home." It is not recorded what the bishop did with them; but the candidate acquired the benefice.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MARCH 8, 1833.

MORAL EVIL.

Some philosophers who have written to explain the cause of moral evil, in a way to relieve the divine character—if we may so speak—from the imputation that He is in any manner concerned in it, have affirmed that moral evil has resulted to the universe as a defect of a contrivance, not as the design of the contriver. For example; a machinist constructs a machine, the design of which is to answer in all cases a safe and salutary purpose. Such is his design; but, it so happens, that there is somewhere a defect in the contrivance, whereby, contrary to the intentions of the machinist, an evil results. Limbs are injured or lives are lost in consequence of such defect. So in the moral machinery of the Universe; it is contended, that evil has entered the world, not in consequence of any design on the part of the Creator, but, rather, in consequence of a defect, or want of perfection, in that machinery.

This argument is pretty, and, no doubt, innocently, nay, laudably intended. Its object is to relieve the divine character from all agency in the introduction of moral evil into the world, and to throw the whole blame upon the sinner. Now, we make no doubt, that so far as blame is concerned, mankind alone are guilty in their sinful acts. Still we cannot admit in the very face of Scripture, and even of philosophy itself, that moral evil exists contrary to the intentions and expectations of Heaven, and that it has resulted through defect in the Creator's work.—That men are imperfect beings, and subject to vanity, is very certain. That they are led into error and sin in consequence of this imperfection is also true. But who has made them thus subject to vanity—that is,—to moral evil? Is it not God? Paul affirms that this is the fact. The Scriptures also elsewhere teach, that God has a benevolent design to accomplish, even through the introduction of sin. And few of us, we suspect, can review the history of the different generations and nations of men, scattered over the face of the globe, and not see the hand of God in all that history—be it for weal or for woe.

But the argument we have noticed, teaches that moral evil is the result of a defect in the Creator's work. By a defect we understand not an imperfection merely, but that the construction is not so perfect as the contriver intended and expected. The machinist would have made his work perfect if he could. He did the best that was in his power to do. But contrary to his wishes, his wisdom not being adequate to a perfect design, it results that there was something overlooked, some defect unseen, from which an evil results not desired or anticipated by him.—We cannot apply such a state of the case to the divine Being. His wisdom is commensurate with every effect. He made the world, and must have foreseen the operation of all, even the most distant causes. Nay, he must have regulated them, according to an eternal design. There could not, therefore, have been a defect in his work, in the general use of this term. That is to say, there could not have been that in his work which he did not design, which he did not foresee, and which has produced a result different from his original intentions. Such being the fact, the argument before named, in our opinion, stands on a false foundation; and, therefore, the inference from it is illegitimate.

So far as moral evil is concerned, we do not believe that its introduction was contrary to the divine intentions; nor so far as sin is connected with moral evil, do we admit that there could be any sin on the part of God in suffering it to be introduced. God was concerned in the whole course of treatment pursued by Jacob's sons towards their brother Joseph. But let the distinction never be overlooked or forgotten, that what they meant for evil, God meant for good. Their sin consisted in an evil intention; the intention of God was a good one; and therefore they were criminal whilst the agency of God stands justified on the principles of everlasting righteousness. God means every thing for good; and herein consist his moral purity.

Sin is in the world. We make no doubt, that, on a general view of the subject, this fact is consistent with the intentions of the Creator. Had he been so pleased, he could as easily have created a race of moral intelligences incapable of sin—surrounded by no temptations whatever. He has not done so with this world. He hath made us subject to vanity. We are weak; and on all sides are surrounded by temptations. Yielding to these temptations, we sin. But all this while, the design of God is a "good" one. What men mean for evil, he means for good; and though he has decreed that men shall suffer in proportion to their guilt, we find occasion to rejoice in the conclusion that he will final-

ly overrule all evil for good and cause even the wrath of man to praise him. The reins of a Universe are in his hands, and to every finite power he says, "hitherto shalt thou come and no farther." All must answer the purpose for which they were created. "The Lord God, omnipotent reigneth—Alleluia! Amen!"

THE TRUE TEST.

There is one thing which our "orthodox" brethren appear unable to learn; and that is, that the world will never give them credit for more truth or piety than their neighbors (an estimation which they seem to covet above all price,) till they show by their conduct in society that they are actually better people than others. The world is very much disposed in these days, especially under republican institutions, to judge men by their merits, not by their professions or appearances. It is a rigid and cruel rule when applied to the orthodox, no doubt; for if you judge them by their merits, what extra credit do they obtain above others? Now profession is one of the easiest things in the world. Every knave and hypocrite can cover himself up beautifully in such a garb. And the world has long been deceived by it. It has made men pass for more than they were worth—an object dear to every ambitious and designing man. But times are changed, and the orthodox seem not to know it. Now the inquiry is, not what does he believe, what does he profess, what kind of a face does he wear, or how often does he go to meeting? but is he intelligent, is he honest, is he benevolent? How does he conduct? Is he fair in his dealings? Does his reverence for Almighty God lead him to obey his laws?

But judged by these rules, do our orthodox neighbors stand higher than others? Let the people judge. They have judged, and the decree is, that they are not better than those whom they despise. Go out in society, and can you distinguish an orthodox professor by any thing distinguishing in the greater kindness of his heart, or greater fairness in his dealings? We trow not. On the contrary, so much deception has been practiced under a sanctimonious countenance, that generally those who wear it are suspected of dishonesty and are watched more narrowly when people undertake to transact business with them than other men. That there are honest, upright men among the orthodox, we do not doubt. We know such. But we also know as many virtuous people who are not orthodox—people who profess none of their radical changes "from nature to grace." All we ask is, that men should be "judged by their fruits;" and not that the orthodox should claim all the religion and virtue when they have no more than a decent proportion of the whole stock in society. Allow them what they have; give the same justice to others.

The best and only sure way for any man to show his religion is, "by his works." Let these be the only professions before the world, and the world would never be deceived by hypocrites. For actions speak for themselves and are genuine coin. But professors of the christian religion in all ages realizing that St. James' test of orthodoxy is too hard and rigid an one for them, have sought an easier. Good works have been considered as very good things indeed, but as having nothing to do with religion. This is something distinct,—something mysterious and awful, calculated to obtain a more ready respect and reverence from the world. Having departed from the true test, thousands of persons have passed for very religious persons whose "works" were no better than they should be. We rejoice that public sentiment on this point is returning to the correct standard—to judge men by what they are, rather than by what they appear or profess to be.

"For forms of Faith, let graceless zealots fight;
His can't be wrong whose life is in the right."

WESTBROOK SEMINARY.

As the Legislature have shown a farther liberality towards this infant Institution, we think now its friends may calculate on its going into healthy operation before long.—We observed week before last that the Senate had refused passage to a Resolve for the benefit of this Seminary. This we presume was a mistake, as subsequently that body passed a Resolution giving it two thousand dollars. The House non-concurred the Senate and voted to postpone indefinitely.—When the Resolve returned to the Senate, it was amended by inserting one instead of two thousand, and the House afterwards reconsidered its former vote, and passed the Resolve as amended, in concurrence. Thus one thousand dollars, in addition to the same sum allowed last year, are given to the Westbrook Seminary. It may be remarked here, that the Westbrook and the Parsonsfield Seminaries are the only Institutions which the Legislature have voted to endow this year—Waterville College and the Maine Wesleyan Seminary being refused. The reason is obvious. The two former had received less and needed more than the two last.

The Parsonsfield Seminary is a Free-will Baptist Institution incorporated the present winter. It is customary to give all new in-

corporations of a literary kind, a fitting out, in advance.

New and Old Lights.

Dr. Ely denies that he is a "New Light"—a name which the Calvinistic Calvinists have given the Arminian Calvinists—and insists upon it that he is but "an old light newly snuffed." What is the use of quarrelling about "light," where there is none!—The truth is, these people are all "foolish virgins" who have burnt out what little oil they ever had, and "snuff" them till the last fragment is gone, and they can never emit any "light" till they apply to some other place besides a limitarian grocery shop for oil.

CONVENTION SERMONS.

We have seen several notices of a pamphlet which has been recently published by M. Rayner Jr. of Portland containing six Sermons delivered before the General Convention of Universalists in Concord, N. H. last September. Not possessing a copy, we cannot speak by observation; but having heard the Sermons (one of which, Rev. T. Jones was published originally shortly after the Convention in the Christian Preacher,) we believe their publication will do good, and wish the pamphlet containing them an extensive circulation.

CINCINNATI.

Rev. A. S. Morrison, a Presbyterian "New Light" in Cincinnati, writing to the editor of the Philadelphian, thus speaks of the consequences of Dr. Beecher's removal to the West. Dr. B. is a "New Light," snuffed almost to death; and of course what follows is all in the family:

"We had hoped for sometime, that we where about to enjoy peace in this part of the Church; but just as we were about coming together, Dr. Beecher made his appearance here, and proposed becoming a co-presbyter, and was received. This circumstance was enough to light up the flames of war afresh through the whole Presbytery. And now anger and wrath and clamor and evil speaking marshall all their deadly influence. Whether *nathie* has any share in the transactions or not, it is very evident that *kind affections* are scarce, and *brotherly love* in honor preferring one another, is almost an utter stranger."

DECLENSION CONFESSED.

Rev. Wm. Miltimore of Falmouth, Maine, writing to Dr. Ely about the orthodox cause in general, thus incautiously acknowledges that orthodoxy has quite left the true principles of the Gospel.

"It is but too obvious, sir, that we are sadly removed from primitive, apostolic preaching. On reviewing our declension, I feel like the man who leaves a rich section of country, and with the violence of steam is carried down a river in the night, and landed in a sterile, unproductive spot. With such impetuosity have we departed from the simplicity of the Gospel. Dear Brother, let us strive to get back again. To be sure, it is mortifying to bring ourselves along side of Christ and his Apostles, but this we must do before we can excel. Is it not the case, sir, that we take unspired men for our fathers? Do we not take pride in being called the sons of some distinguished authors?"

Is not this what we have been telling people this long time? And now it stands fairly confessed. It is true that the orthodox have left the "only foundation," even Christ and his impartial Gospel, and have gone into the sterile regions of limitarianism. If they are in earnest, we will help them to get back, and are willing that they should share with us the mortification of bringing themselves along side of Christ and his apostles. We do not allow, however, that there is any thing "mortifying" in this situation, however unpopular it may be.

The following anecdote is related in the New Haven Examiner of Feb. 23. It has a fair point in it.

ORIGINAL ANECDOTE.—Some months ago, a venerable father in the faith, preached in this city (New Haven.) In the course of his remarks, he took occasion to speak of the fears of orthodoxy, respecting the rapid progress of Universalism—that it was spreading over the country like an inundation—and religion was coming to an end.—The orthodox pretending that their doctrine was founded upon the rock of ages, and yet afraid it would be destroyed. What should we think, said he, of 1000 men well armed and intrenched behind an impregnable bulwark, to see them running in every direction—ask "what's the matter?" "Why there is a man after us!"

Conversion in the Ministry.

Rev. J. B. Fuller of Tuscaloosa, Ala. who has been a preacher in the Methodist connexion for nine years, writes to the Editors of the Baltimore Pioneer, saying that he is satisfied that the Methodist doctrines are unscriptural and shall not preach them any longer. He intimates a partiality for Universalism, but like an honest and prudent man, says he shall suspend preaching till he becomes fully settled in his opinions. There is no danger of him if he has got on the road of inquiry. He will not travel long before the light of truth will burst in full glory upon his understanding, and he will behold a God of universal and unchanging Love.

It meaneth something.

The editor of the Claremont, N. H. Impartialist says that, within the space of a few months, to his knowledge, no less than nineteen Congregationalist preachers in that vicinity have been dismissed; and nearly as

many more are on a precarious standing, if report says true. "Can ye not discern the signs of the times?"

The Sermon delivered at the recent dedication of the Universalist Meeting-house in Somersworth, N. H. by Rev. T. F. King of Portsmouth, has appeared from the press, accompanied by the Author's Address to the Society.

A WORD IN SEASON.

The Editor having important pecuniary engagements to fulfill in the course of three weeks, earnestly requests all his Agents for the "Christian Preacher" to collect and transmit what may be due him in their respective neighborhoods, within that time. At any other time he had rather wait three months on his subscribers, than to wait now beyond three weeks. The favorable attention of Agents and subscribers to this request, will be very gratefully acknowledged by the Editor.

PRAYERS FOR COLLEGES.

Thursday of last week was observed by the orthodox Congregationalists and Presbyterians throughout the United States as a "Concert of prayer in behalf of the American Colleges." The object is to operate upon the minds of young gentlemen pursuing a course of studies in College with a view to get up revivals amongst them, and have them come out orthodox ministers. It is calculated that such a "Concert" may have the effect to "secure between two and three thousand students" for orthodox purposes. Query, where is recorded the first example of a Concert of prayer for Colleges appointed by Jesus of Nazareth, to be observed by his disciples?

UNIVERSALIST EXPOSITOR.

The second Number of this excellent publication has come to hand, containing the following Articles—"King James' Translation of the Bible"—by Rev. W. Balfour; "Nature, Use and Interpretation of Parables"—by Rev. C. F. Le Fevre; "God's inheritance in the Wicked"—by Rev. H. Ballou; "John Frederic Oberlin"—by Rev. H. Ballou 2d; "Nature, Magnitude and Duration of Sin,"—by Rev. S. Streeter; "Public Attacks on Universalism"—by Rev. H. Ballou 2d; "Notices of recent Publications"—by Rev. H. Ballou 2d; "The Saviour" (Poetry) by Mrs. C. M. Sawyer, New York City. The articles are exceedingly interesting and valuable. The work is executed with unusual neatness. The Expositor, we repeat, ought to be honorably and liberally sustained by the Universalist public.

LAMOILE ASSOCIATION.

The ministers and delegates of Societies in the Counties of Franklin, Chittenden, Addison and Grand Isle, Vermont, met in Cambridge on the 20th Feb. and organized an Association to be called "The Lamoile Association of Universalists." Br. J. Warner was chosen Moderator, and Br. B. H. Fuller, Clerk. A Constitution was adopted for the government of the Association, and the usual officers appointed. Five laymen were elected to represent the Association in the State Convention and request fellowship. Sermons were preached by Brs. C. Hollister, J. M. Austin, N. Ewes, and E. Ballou. Eight ministers and eleven Delegates were present. The Circular Letter is written by Br. B. H. Fuller. The next meeting of the Association will take place in Richmond, Vt. on the first Wednesday and Thursday in September next.

TEMPERANCE.

We are happy to notice that the cause of Temperance finds efficient advocates in the editors of Universalist Journals generally. Particularly are we pleased to witness the high and virtuous stand which is taken by the editors of the "Impartialist," "Herald of Liberty," "Christian Watchman," &c. Universalists will not promote the public good nor the interests of our cause by holding back on this subject. We are, more than any other denomination, devoted to all measures of moral reform. The chief care we need to take is, to see that "Temperance Societies" are conducted strictly as moral, not as sectarian, Institutions. Universalists claim the credit of being the first denomination publicly to break ground against Intemperance. Let us labor in this cause rationally and vigorously. Religion, public order, social harmony and individual good imperiously require this at our hands.

Rev. Warren Skinner's Sermon.

The following is a part of some remarks by the Editors of the Universalist in introducing several extracts to their readers from the Sermon by Rev. W. Skinner, on the Importance and Influence of the Female character, which was published in the January Number of the Christian Preacher.

It cannot fail to contribute largely to the security and peace of all who consult it and give heed to its instructions and counsels, nor to awaken in the heart of the reader sentiments of the purest gratitude towards the author, and to enrol his name among those of the benefactors of mankind. A copy of this sermon should be in every family in our country. We recommend to all into whose hands our extracts may fall, to avail themselves of the earliest opportunity to procure the discourse itself. Let every mother and daughter peruse and re-peruse it; let every father and son make himself familiar with its contents.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

Remarks on 1st. Thess. iv. chap. 13—18 ver.

On some parts of this important and interesting passage of scripture, it is proposed to submit a few remarks. To most readers perhaps, they may suggest nothing new, but to some, it is thought, they may not be altogether useless or uninteresting. Some, it is believed, entertain erroneous views of some parts of the passage, and if these remarks may be the means of leading any such to a more correct understanding of the passage, or more just and consoling views of the great theme on which it treats, they will not have been made in vain.

"I would not have you to be ignorant, brethren," commences the apostle, "concerning them which are asleep," that is dead, "that you sorrow not," concerning the dead of course, "even as others who have no hope;" no hope, most assuredly, for those that are dead, or asleep. The Thessalonian christians, to whom this epistle was addressed, were chiefly converts from pagan darkness and ignorance, and their heathen neighbours, on occasions of the loss of friends by death, indulged in extravagant grief and lamentation, supposing them forever separated from them, having no hope of a reunion by a resurrection from the dead, nor any hope, perhaps, of future existence. The apostle exhorts these christians not to "sorrow with such 'unbounded transports and excessive forms of mourning' for their deceased friends, as were practised by their heathen neighbours, as if like them, they had no hope concerning the dead. But to what source does the apostle direct them for comfort and hope, concerning them that sleep? To their belief in the immortality of the soul? No, but to their faith in the resurrection of the dead, to life and immortality beyond the grave. 'If we believe that Jesus died and rose again, even so them also, who sleep in Jesus, will God bring with him,' &c. But how could the apostle direct the Thessalonian christians to this source for comfort and hope concerning the dead, if he and they believed, as many do now, that a large portion of the dead would be raised to a miserable existence? Surely they were not so selfish, as to feel no interest in the welfare of their friends and others, who had died out of the pale of christianity, provided they could enjoy a hope for those of their own religious community. Such narrow and exclusive views and feelings are at variance with the language before us. In view of the prospects of the dead, the apostolic direction is, "that they sorrow not," as having no hope, for "them which are asleep;" but that their sorrow be mingled with, or moderated by, the sweet consolations of hope. The language in which the dead are here spoken of, is general, and there is no intimation given that it is not to be understood, as applying to them generally. To believe otherwise, would be to suppose that the sympathy of the apostle and the Thessalonian christians, was confined to their christian friends, or that none of their unbelieving friends and neighbors had died, or that they had none of this character among them. But neither of these suppositions could have possibly been true.

Again; if as has been very commonly supposed, the apostle meant by "them that are asleep," the *pious dead* exclusively, how are we to account for the fact, that he omitted to direct the surviving relatives and others for consolation, to the consideration, that though their friends had been removed by death and their bodies consigned to the dust, yet their spirits were happy in the presence of their Saviour, and what was a severe and distressing loss to them, was an unspeakable gain to their departed friends. This source of comfort is now generally the first suggested to those mourning the loss of christian friends, and never omitted by any who attempt to administer comfort to such. An omission of such a nature, would now be considered almost an insult to mourning friends, and would be likely to be construed into a suspicion of the piety of the deceased. But how shall we account for such an omission in the apostle in the passage before us? Can it be accounted for, on the supposition that he was ignorant of any such source of consolation or hope for himself or others? And whether the apostle had reference to a part, or all the dead, if he believed in a separate state of existence for the souls of men, and that many of the dead were then enjoying, in that state, a high degree of felicity, it is possible that he should not have suggested this fact for the comfort of the Thessalonian christians, as well as to direct them to the distant event of the resurrection? To say the least, it seems very improbable, that such an important fact, if it had existed in truth, would have been overlooked.

A criticism on the words in the 14th verse, "who sleep in Jesus," which I have lately met with in an orthodox expositor, will authorize a different reading of a part of this verse, and is as follows: "them also which sleep will God, by Jesus, bring with him." And this, probably is the correct reading of the verse. The criticism to which I have alluded, and on which the change in the reading is founded, it may not, perhaps, be improper here to transcribe. "The words, *dia tou Jesou* which we connect with *koimethentas*, and render *sleep in Jesus*, may be considered as making a separate clause, and may imply, that it is by the power and agency of Christ, that God will bring with him those of his people, that are departed out of this life. The phrase to express *sleeping in Christ*, is *koimethentas en Christo*." If this criticism is allowed to be just, then the argument which has been built on the phrase, "sleep in Jesus," to show that the righteous dead were exclusively referred to in it, falls to the ground, and we are permitted to conclude that the dead generally were intended.

In the 15th verse it is said, "that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." The meaning of this sentence is evidently this. Those who shall be alive on the earth, when the Lord comes to raise the dead, shall not precede or go before "them that are asleep," to "meet the Lord in the air;" but "the dead in Christ," as expressed in the 16th verse, "shall rise first," or before the living are taken up from the earth. So shall all the living, with bodies, "fashioned like unto Christ's glorious body," and all the dead, "raised incorruptible," shall simultaneously "be caught up," as in the 17th verse, "in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." From the words in the 16th verse, "the dead in Christ shall rise first," it is gener-

ally been inferred, that christians shall be raised before the wicked. But the words raised before the wicked, shall be raised before those, who remain alive at the period of the resurrection, shall be changed and taken between the righteous and wicked dead, but between the dead and the living. There is no allusion to the wicked in the passage.

But it may be asked, who are here meant by "the dead in Christ?" To admit that only those are intended, who in life believed in him, received the truth and became obedient to it, would at once exclude from Christ, all infants and all the heathen world. The words then must have a more extensive application, for all would probably contend, that all these must not be excluded. Though christians, in scripture to be really such are often said more frequently to be in Christ, and perhaps more frequently than others; yet others besides them are also said to be in him. An instance in point occurs in the following verse. "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." One fair inference from this text is, that there are those in Christ, who are not practically christians, who, contrary to the requirements of christianity, walk after the flesh, and not after the spirit. But is there not a sense, in which all, both those who are not, and those that are christians, may be considered as in Christ? It is most assuredly the case, that all mankind belong to Christ. They are his by gift of the Father. "The Father loveth the son, and hath given all things into his hand." "They are his by purchase. Paul addressing christians at Corinth, says, "ye are bought with a price?" But were they not bought with a price before they embraced christianity? Most certainly. And what was the price paid by Christ, and for whom was it paid? His life was the price of the purchase and the following scriptures will show for whom it was paid. "He gave his life a ransom for many," "a ransom for all, to be testified in due time," "He tasted death for every man." All men belong to him also, and are in him, as embraced in the plan or purpose of divine grace and salvation, "purposed in Christ Jesus the Lord," and committed to him, to be by him finally consummated. Accordingly it is said of the Son, as the great Agent by whom this purpose of grace is to be accomplished, that "power over all flesh is given him, that he should give eternal life to as many as the Father hath given him." Hence all, that shall finally obtain eternal life, have been given to him by the Father, and now belong to him, though his property in many of them, may not yet be acknowledged or manifested by them. And of those who had already been made partakers of this grace, it is said, "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Consequently, if all are ever to become partakers of the blessings of salvation, no less a number was included in the divine "purpose and grace" in Christ Jesus, before the world began.

Thus in an important sense, may all mankind be said to be in Christ. As interested, if not already by participation, yet by divine appointment in gospel blessings in Christ, as being his property, and as being embraced in the purpose of divine grace and mercy in him, they may be considered to be in him. In this sense, all who die may be said to "have fallen asleep in Christ," and to be "dead in Christ." For he is "Lord both of the dead and living," and "in Christ all shall be made alive," "in the resurrection at the last day."

"Wherefore comfort one another with these words." Well might the apostle conclude with such an exhortation. For there is nothing in "these words," but what is calculated to administer comfort to all mourning over the ravages of death. Through all ages of the world, death has been doing his work of destruction. The earth has become the vast sepulchre of all past generations, and many of the present, and some of our own friends perhaps, among them, have already joined the mighty congregation of the dead. Soon we must follow and be numbered with those that have gone before. Under such circumstances and with such near and certain prospect of death for ourselves, and all who are near and dear to us, how valuable and precious are these words! How comforting and cheering to our drooping and aching hearts! How overwhelming would be the sorrow produced by death, without the consolations they afford, without the sweet hopes they inspire! They direct to the source of comfort and hope. They point to the morning of the resurrection, a morning bright and glorious, beyond what man has conceived or angels known, with life and immortality for the myriads of the human dead. The poet caught the vision when he sung:

On the cold cheek of death, smiles and roses are blending,
And Beauty immortal awakes from the tomb.
O MORTAL.

[For the Christian Intelligencer.]

SHORT SERMONS.—NO. LXXII.

TEXT.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Deut. v. 6.

It is sometimes said, that "the Jewish religion, or ministry, or worship, required the observance of external forms, and ceremonies, which had nothing to do with the affections and motives of the heart, or with the ordinary, moral duties of life." But our text seems very clearly to teach a different doctrine. It is true, that various "forms and ceremonies" were required by the God of Israel, in the wilderness and the land of Canaan. Yet He required the heart, as well as the external form and ceremony. Hence God reproved them, for drawing near with the mouth, and lips, while their hearts were far from him. Which shows that "forms and ceremonies" were not acceptable without the heart. As God is a spirit, unchangeable, he must always be worshipped in spirit and truth. And he would deny himself, were he to require only "forms and ceremonies," in his worshippers. In fact, he would be so doing, only require his creatures to act hypocritically. But God by his prophet Isaiah, asks, who hath required this at your hands to read my courts, bring no more vain oblations, &c. The reason why they were thus reproved was, they did not love God with all the heart, soul and strength.

Jesus Christ charges the Scribes and Pharisees, with hypocrisy, because "they paid

tithes of mint, annise and cummin, and omitted the weightier matters, of judgment, mercy and faith; these ought they to have done, and not leave the other undone."

It is true, that greater light shines under the Christian, than under the Mosaic dispensation. But it is only the blessing of Abraham, which has come on the Gentiles, through Jesus Christ.

As God is love, it is a reasonable and good law, which requires his dependent offspring to love him with all the heart. Hence, to suppose that God only requires his rational creatures, in any age, or country, to conform externally to "forms and ceremonies," without the heart, seems to be most absurd and erroneous.

It is to be feared, with such principles, many people, in this age of the world, satisfy their consciences, or try so to do, by attending to the form of godliness, without the spirit and power of godliness. Do not some people form a society, which they call christian, or some other christian name, when they do not profess heartily to be christians? They do not consider themselves a christian church: nor bound to observe christian ordinances. They think that they are in no danger of being hypocrites, as they sometimes call others, who have professed to be hearty friends and followers of Christ. If they do consider themselves hearty christians, why are they not liable to be hypocrites as well as others? If they do not consider their joining a religious society, as a profession of sincere discipleship to Christ, what are they better than hypocrites? Perhaps, they will say, they do not pretend to be christians, but only belong to a society, who support christian preaching, and hear christian doctrine. What is all this, but a "form and ceremony," without the heart? Ought people to be encouraged to think this to be acceptable duty to God? Perhaps, they will say, good ministers preach, that God did not require the heart in old times, and as he is unchangeable, he will be satisfied with "forms and ceremonies," without the heart, in these days.

Do not many people, build meeting-houses, with lofty steeples, ringing bells, garnished pulpits, and carpeted pews, that they may appear, unto men to be religious, when there is no hearty worship offered to the God of heaven, who dwells not in temples made with hands. How many elegant and convenient houses of worship are erected in this State, where little or nothing is done by the proprietors to support the worship of God. If, occasionally, they have a new speaker, the people will turn out in large numbers to hear. But they appear to have no spirit of devotion, or christian fellowship, to assemble every Lord's day, to read his word, to call upon his name, or to sing his praise. When they meet together, in a neighborhood or social manner, their conversation is more about politics, than religion; or about the kingdoms of this world, than the kingdom of God, and of Christ. If any persons appear to be hearty in religion so as to exhort one another to be faithful and obedient to Christ, formal people will speak reproachfully, or contemptuously of them; and represent them as hypocritical or fanatical, because they profess to have their hearts changed, or to love God with all the heart, and their neighbor as themselves. Hence, it appears, that many people, do not pretend to be hearty in their religion, but only have "forms and ceremonies," which may appear unto men acceptably.

To such heartless people, it may be said with propriety, in vain do ye worship God, teaching for doctrines the commandments of men; or following the "forms and ceremonies" of religion, on certain public occasions, where there is no worshiping God in spirit and truth.

THE CHRONICLE.

"And catch the manners living as they rise."

Gardner, Friday, March 8, 1833.

CONGRESS. The House it seems, has been in advance of the Senate in passing Mr. Clay's compromising Tariff Bill. In the latter body it has passed to be engrossed and laid on the table—there to remain, as it is said by the last accounts, till the House passes the Enforcing Bill. In case the House refuses to pass the latter, it is stated that the Senate have agreed not to pass finally the Tariff bill. The object is to hold out to South Carolina both the Olive branch and the sword. Some accounts express the fear that if this is to be the condition, South Carolina will spurn the compromise, or olive branch, and bid defiance to the sword. "A very little time will clear all up." Congress must have adjourned before Monday last.

INAUGURATION. The inauguration of President Jackson and Vice President Van Buren took place on Monday. The Inaugural Message is daily expected.

MAINE LEGISLATURE. This body adjourned sine die on Monday morning last, after a session of about nine weeks. Previous to the adjournment several important matters were acted upon.

WARM WEATHER. A neighbor wishes us to put a little warm weather into the paper about this time. We are authorized to give this encouragement only, on the strength of the old adage—"if the month comes in like a lion it will go out like a lamb." If this be true, we must certainly have some very lamb like weather about the close of the month; for its commencement has been like a "roaring lion" indeed—the most severe weather we have had this winter was on the four first days of spring. We conjure our neighbor to be patient—especially as rumor says a coal mine has just been discovered in town—a sign favorable to warm weather.

The valuable bookstore of the Rev. Mr. Flint in Cincinnati, was destroyed by fire on the night of the 15th inst., which, according to the paper, subjects him to a loss of \$2000 beyond the insurance.

From the London Court Journal Jan. 12.

The Count de Surville (Joseph Bonaparte) is constantly surrounded by the members of his family now in town; his residence in Park Crescent is the scene of continual hospitality. His visit to Europe for the chance of an interview with the Duke of Reichstadt having been undertaken too late, it is his intention to pass one year in England, and then return to the magnificent seat he has created in the neighborhood of Philadelphia.

The Marchioness of Wellesley has resumed her attendance upon her Majesty at Brighton, as Lady of the Bedchamber. The Marchioness is at present in deep mourning for the death of her venerable grandfather, Carroll, of Carrollton, the last surviving individual who signed the celebrated Declaration of American Independence.

M. de Talleyrand certainly retires next summer, or perhaps in the spring; but nothing positive can be said as to his successor, for it does not appear that the new Minister for Foreign Affairs in France is provided with a person who shall at the same time be of his own choice and agreeable to the King. M. de Talleyrand does not, as was reported, retire on account of ill health. He is now quite as well as ever he has been and it is an extraordinary fact, that notwithstanding his advanced years and the life that he has led, he has very rarely indeed recourse to medical aid. His habits, however, are not those which our medical writers on the means of preserving health and arriving at old age, recommend. M. de Talleyrand neither goes to bed early, nor eats and drinks frequently in moderate quantities. He is often at the Foreign Office until two in the morning, and rarely in bed before three, and he frequently passes the day with only one meal, at which he eats and drinks heartily, without appearing to suffer any symptoms of dyspepsia. He devotes a portion of the day to notes connected with the promised reminiscences of his extraordinary life; but we have reason to believe that the work will not be so voluminous as the world has been led to expect.

ITALY. Ancona, Dec. 23.—By the edict of the Secretary of State, published here to-day, the taxes on salt, flour, and others which were reduced after the revolution of 1830, are placed on the old footing. This change is to be commenced on the 1st of January. The Government is forming a new battalion, and a squadron of Cuirassiers, to be sent to Romagna, where the Swiss are now in motion. It seems that many troops are to be assembled in the Marche, the headquarters of which are to be at Macerata. It is still affirmed that the three French transports lying here will go to the Morea to fetch away the French troops, and either bring them to this port, or take them to Toulon.

The following from Naples is of Dec. 28. "For two days the eruption of Vesuvius has assumed an alarming character; the flanks of the mountain are furrowed in every direction by vast torrents of lava. We can perceive three small craters that have formed themselves in the centre of the great crater, the edge of which is in several places rent by crevices thirty or forty feet wide, and fifteen or twenty deep. A new stream of lava, which formed itself in the night of the 20th, has taken the direction of Portici."

DISTRESSING FIRE. The old building in Waterbury, Conn. long known as the Judd tavern, was destroyed on Monday morning last. The cold was intense—the wind blowing a N. W. gale. The house was occupied by Mr. Israel Holmes, who was absent on a journey to Philadelphia.

The fire was discovered by Mrs. Holmes, who with two children slept below. It being impossible to make her escape through the door, on account of the smoke and flames, she dashed out a window, threw one child out, took the other in her arms, and jumped out of the window also. In the chambers, there were two other children, one 7 and one 5 years old, a young man named John Tuttle, aged 27, and a young woman. Tuttle was aroused by the falling of the stairs—he immediately rushed to where the young lady was, and told her to jump out of the window, (which she did without much injury) and said he would take care of the children; he took one child under each arm, and made an effort to get to the window with them, but before he was able to reach it, the floor gave way under him, and they all fell through to the cellar, and were burnt to death; and before the bodies could be taken out, they were almost entirely consumed.—There were two other females in the house, who were taken out of the windows without injury. It is not known how the fire originated, but believed from the stove or a fire board. Scarcely an article of furniture, of clothing, or any thing else, was saved.

Comparative Wealth of England and France. Cultivated land in France, 27,440 square leagues; ditto in England, 13,396 ditto; yet the gross produce of England is one seventh more than France, and net produce double. Agricultural population in England, one third of the whole population; in France they form two thirds. In England, 7,511,682 farmers, husbandmen, and laborers, cultivate 21,000,000 acres, and produce annually a net income of £107,246,000; while in France, 19,621,000 persons cultivating 41,000,000, can only produce an income of 57,778,123. Hence the super-productiveness of the soil of England. Its superiority, however, may be attributed in some degree, to the manner in which property is divided in France. Number of proprietors in England and Scotland in 1817 was 589,384; and one third more for Ireland, which, at five millions to one family, give 4,000,000 of persons, or one fifth of the whole population; but in France in 1813 there were 4,333,000 land owners, which, at five members to one family, gave 24,000,000 persons, or four fifths of the population. Number of properties in France under 52s. annual value, is three millions and a half. Hence in England, one half of the population is employed in commerce; in France only one sixth; a superiority in England almost incalculable, when we take into calculation the extensive use of machinery. *M. Regney, from the Revue Encyclopedique.*

The Alexandria Gazette says:—"Mr. John Randolph was brought into the senate on Tuesday and listened very attentively to Mr. Calhoun's speech. He constantly nodded assent. He appears to be very weak and infirm."

Another Warning to Unfaithful Lovers. At the Circuit Court in Litchfield, Conn. a few days since, Miss Electra Seymour recovered a verdict of fifteen hundred dollars against Mr. Leverett Tuttle, for a breach of promise of marriage.

From the evidence introduced on the part of the plaintiff it appeared that Mr. Tuttle, who is a respectable and wealthy farmer in Torrington, commenced paying his addresses to Miss Seymour, who resides in New Hartford, some time in the year 1828; that he continued his addresses with a few short intermissions, until the year 1829—that during that period preparations were made by the young lady for house-keeping; and one or more times set for the marriage to take place—but that the defendant finally broke off, and married another lady. The defence set up (that the lady was of an unhappy irascible temper, that her affections were previously fixed upon a young man who died some years before, &c.) was of so frivolous a nature, and so feebly sustained by testimony, that so far from mitigating, we apprehend it only tended to aggravate the offence in the minds of the jury.

New Route to India.—We mentioned a few days since the failure of a project, suggested by the India merchants of London for the establishment of a regular mail between England and India by the way of the Mediterranean, Isthmus of Suez, and Red Sea; a new route has recently been proposed, which seems to be practicable. Capt. Chesney of the Royal Artillery has made a journey from Bir or Beer about 700 miles from the source of the river Euphrates, down to its mouth at the Persian Gulf, a distance of nearly 800 miles.—He states that the route is navigable by steam from Beer, and that the passage down can easily be made in 6 days. The route from the Mediterranean, to Berr, is by the way of Alexandretta in Syria, where is the best anchorage on the coast; from thence to Aleppo the distance is 70 miles, and from Aleppo to Beer only 60. The waters of the Euphrates are always abundant, and the country from Beer to the Persian Gulf, is fertile and beautiful as in any portion of Asia.—*Standard.*

Giving the Bag. The editor of the N. Y. Gaz. relates a good joke:—A few evenings since a female domestic, who was sent out on an errand, was "picked up" in Broadway by a genteel young fellow, who asked her if she should have the pleasure of seeing her home? to which she replied certainly; and then said, "as he was polite enough to see her home, she would thank him to carry her bundle for her;" to which he joyfully consented. They proceeded up Broadway to the corner of Walker street, when suddenly the lady disappeared, leaving the gentleman with the bundle in his hands, hallowing after her, for it seemed he was too much astonished to follow her. The bundle contained four new-born kittens, which the girl had been sent out to lose in the street, in preference to drowning them!

Suicide.—We learn from Derry, N. H. that a young lady of respectable connexions, a native of Bedford, on a visit to the former place committed suicide on Saturday night last by taking opium. She purchased an ounce in the course of the day, alleging that she wanted it to cure a pain in her face. She took a small quantity of it when she retired to bed, and during the night rose and swallowed the remainder. In the morning she was found dead. Her name was Rand.—She had been melancholy for a short time, and was prevailed upon by her friends to go to Derry, under a hope that a change of scene would restore her usual cheerfulness.

Chinese Skinless Oats.—This grain was imported into Holland about four years ago from China; it has been since introduced into Ireland, and was brought from thence by Mr. Gibbons to Cape Breton. It is said to yield 26 barrels of 296 lbs. each, from an Irish acre of ground; and can be used without grinding, but is better made into meal. It is in its nature very hardy, and well adapted to the climate, and one bushel is equal to three of the common kind, for all purposes that oats are used. It should be sowed early in May, and will be ripe the latter end of August. Some of this grain is for sale in New Brunswick, British Dominions, and will doubtless find its way into the States.

Hemp requires a rich and well prepared soil—bears draught well—plough deep in the fall—dung as for Indian corn—sow as early as the season will admit—sow the last year's seed, three bushels to an acre. On the last of July pull that which has the flowers on it, when growing yellow at the top, white at the root, and leaves are withered. Put it into a pond four or five days, when it will be rotted enough; then spread and dry it in the sun. Seed hemp is not ripe till five or six days after, when the seeds turn brown; and which must be combed out.

LOTTERIES.—A report was made in the House of Representatives of this state on Monday, on the subject of lotteries and the sale of tickets. A Bill was proposed for adoption, wherein the penalty for vending or offering for sale lottery tickets is fixed at not less than \$100 nor more than \$2,000; on a second conviction, in addition to the aforesaid penalty, the punishment is added of imprisonment in the House of Correction for a term of not less than three nor more than twelve months. The penalty for advertising tickets is a fine of not less than \$30 nor more than \$100. Fabricating tickets, or selling tickets in fictitious lotteries, is, by this bill, made punishable with imprisonment, for a term not less than one, nor more than three years in the State Prison.—*Traveller.*

New York Cattle Market, Feb. 25.—At Market 600 Beef Cattle, and 800 Sheep. The Beef Cattle were of good quality and sales were brisk at a small advance upon last week's prices. A few very prime sold at \$8 50; prime \$7 75; good \$6 25 a 6 75. The whole were sold at an average of \$6 75. The Sheep Market was rather spirited and the whole were readily sold. A few very prime brought \$8. Several prime Sheep sold at \$5 75 a 6 50; middling \$5 30 a 4 25; inferior \$2 75 a 3.

The Courier & Enquirer contains an advertisement, in which "the gifted lady informs her friends and the ladies of New York, that she will continue her lectures on the system of Ancient Prophecy; Interpretation of Dreams, Development of Future occurrences and foresight, for a few weeks, previous to visiting the other States."

WARREN BRIDGE. The special committee of Massachusetts Legislature, to whom the subject was referred by the House of Representatives, reported, "that the proprietors of the Warren Bridge have been reimbursed the money by them expended in and about the building said bridge and other necessary expenses with five per cent interest thereon and that by the terms of the charter, the commonwealth has acquired an absolute property in said bridge; and is entitled to the possession thereof."

A very Alroisious Affair.—A female in Coventry, by the name of Burdick, we understand lost her life on Wednesday last, by taking oil of tansy. "It is stated to have been administered by her paramour, a man named Gibbs, who keeps a tavern in Coventry, to produce abortion. It is understood that the daughter of Gibbs is also implicated. Gibbs is said to keep a disorderly house."

Examination of Midshipmen.—The Secretary of the Navy has issued a Circular, announcing that a Board will be convened at Baltimore, on the first Monday in May next, for the examination of Midshipmen whose warrants bear date prior to the 1st of January 1828. All entitled to such examination will report to Commodore Jacob Jones, President of the Board.

A few days since in Philadelphia, Mr. Rosco and another gentleman were driving in a cariole, on the Quebec suburbs; the reins broke, and the two gentlemen jumped out and extricated themselves from the cariole. The horse proceeded on at a furious rate until opposite Mr. Drew's house, when the vehicle came in contact with Pierre Bertra, and the shaft entered the body of the unfortunate man opposite the heart, and he expired almost simultaneously.

Real Religion. A poor slave was once thus addressed by a lively gentleman, in a jocular way. "Well uncle, I hear you have become very religious lately, and I want to know what religion you are of?" "Why massa," said he, "my religion is, to cease to do evil, and learn to do well.—What religion are you of?" Could any one have returned a more appropriate answer?

TREATY WITH RUSSIA CONCLUDED.—Mr. J. R. Clay, Secretary to the Legation of the United States at St. Petersburg, has arrived in this city, bearing a treaty of Amity and Commerce, concluded between the United States and the Emperor of Russia, which, as we understand, will be immediately submitted to the Senate for ratification.—*Globe.*

Increase of American Tonnage.—It is stated in the N. Y. Courier and Enquirer upon what is considered to be good authority, that there are now on the stocks in the United States, one hundred and thirty ships averaging more than three hundred and fifty tons each. Of this number it is said that upwards of seventy are built east of Boston.

Fire at the Theological Seminary at Bangor.—The building erected last season to be used as a Chapel and School house, by the Bangor Seminary, was on Monday night, 18th of Feb. destroyed by fire. The building was not entirely finished. Loss estimated at two thousand dollars; one thousand insured.

Gen. William C. Butler, of Fairfax County, Va. put a period to his existence, by shooting himself through the head, last week.—He was the acting General of the three counties of Loudon, Fairfax, and Prince William.

Mr. William B. Williams has petitioned the Legislature of Virginia, to be divorced from his wife, who, it appears, the second night after their marriage, in a fit of derangement, attempted to take his life by pouring molten lead into his ear! The petition was referred.

A Centenarian. Mr. Adam Rogers, who resides at Marshfield, entered on his 101st year on Friday, he is quite active for so aged a gentleman and recently made a visit to this city. Of six brothers five lived to the age of 65 to 100. They were all born in Marshfield and descended from the first settlers of Plymouth.

The case of the Burrillville Bank is to be called up at the March term of the Supreme Court in Rhode Island, when it is expected some interesting developments will take place.

APPOINTMENTS.

The Editor appoints to preach in Pittston new Meeting House (opposite this place) on the 4th Sunday in the present month—March 24th.

Br. J. K. Fulmer will preach in Bloomfield on the 4th Sunday in March.

Br. Calvin Gardner will preach in Waterville on the 1st Sunday in April, and on every succeeding Sunday in that month.

MARRIED.

In Litchfield, Samuel Jewett, Esq. of this town, to Mrs. Abigail Stevens, of the former place.
In Waldoborough, Capt. John Kaler to Miss Jane Gentner.
In Belfast, Maj. James H. Mitchell, of Apalachicola, West Florida, to Miss Harriet L. daughter of the late John Aigler, Esq.

DIED.

In this town, Feb. 5, Mr. Julius Palmer, aged 22, only son of Enos Palmer—killed by the falling of a large stub while chopping in the woods.
In Saco, 23d ult. Mrs. Abigail, wife of Mr. Eben's Cleaves, aged 43.
In Waterville, Mr. Samuel Holden, aged 32.
In Boothbay, Mr. William Kennedy, aged about 60.
In Concord, N. H. Mrs. Margaret Kent, wife of Hon. Wm. A. Kent, formerly of Boston.
In North Yarmouth, Miss Sarah Woods, daughter of Mr. John Woods, aged 21.
In Augusta, Rebecca Jane, daughter of James L. Child, Esq. aged 2 years and 8 months.

WANTED.

A LOAN OF \$1000 00 for the term of three or four years, for the security of which, real estate in this village will be pledged, and \$1-2 per cent. interest will be paid annually in advance. A line, from any person disposed to loan as above, directed to A. B. Gardner, and lodged in the Post Office, will receive prompt attention.
Gardner, Feb. 26, 1833.

NOTICE.

ALL persons indebted to JAMES BOWMAN must pay immediately.
EVANS & DEANE, Assignees.
March 4, 1833.

FUR CAPES!

A BEAUTIFUL article, of various colors, just received and for sale by L. L. MACOMBER.
Gardner, Dec. 24, 1832.

POETRY.

NATURAL AFFECTIONS.

And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.
Shakespeare.

I love the trees, the forest trees,
Waving their heads on high;
For, as their leaves fall by the breeze,
They tell us all must die;

I love the flowers, the summer flowers,
Of every hue and shade,
That brighten bowers, in winter hours,
They tell us all must fade.

I love the streams, the fair blue streams,
Which through the valleys stray;
Their sparkling gleams, like morning dreams,
Like us they pass away.

I love the field, the fresh green field,
With verdant carpet spread;
To earth we yield, when death has sealed
The weary, wo-worn head.

I love the sea, the boundless sea,
The dark, unfathomed deep;
Home of the free! the grave we see
Where thousand treasures sleep.

I love the stars, the evening stars,
Which light the ethereal dome;
Though seasons war, it shines afar,
And guides us to our home.

I love the moon, the shining moon,
In gift—the silver light;
Though pale at noon, the day's last boon
To cheer the waning night.

I love the sun, the glorious sun,
From Heaven, the high bequest;
The day is done, its race is run,
Like it we seek to rest.

Like it to rise—to rise again
In realms beyond the sky,
Where free from pain, we there shall reign;
Then who would fear to die?

Trees, flowers and streams—fields, stars and sea,
To nature's changes true;
Emblems to all mortality,
Omnipotent to view.

MISCELLANY.

RUINOUS EFFECTS OF LOTTERIES.

Joseph Watson, Esq. formerly Mayor of Philadelphia gives an affecting instance of the delusiveness of lotteries:—

"I do not think it necessary, says he, to go into a detail of a number of cases that occur to my remembrance of the awful effect produced on individuals and families by the infatuation of lottery gambling. I have known individuals of former good repute and standing in society, who, in bitter agony of feeling, have declared to me, that they were guilty of breach of trust, larceny, or other crimes, induced solely by gambling in lotteries, and vesting all their property, and that of others entrusted to them, in tickets. I will state to you a single case, some time, I think, in 1837. A gray-headed old man, of gentlemanly appearance and acquirements, was brought into the police office, charged with picking a pocket; his trunk was searched, and in it were found lottery tickets, plans, and schemes, for many past years. Being asked why so great a quantity of these were found in his possession, he answered, in substance, that they were the product of his lottery dealings for the last twelve or fifteen years, within which period he had actually squandered or expended for tickets as many thousands of dollars, without at any time having been successful except in trifling prizes—that he had recently spent his last dollar, his last ticket had come out a blank, and to prevent starvation, he had made the attempt for which he was brought up. This man, it was believed, had previously maintained an irreproachable character. I think he died a convict, in Walnut street prison."

The following is an account given by a lottery vender in New York. It shows the prizes sold by him in a certain class in the autumn of 1831, and his own impoverishment by lotteries:—

"The highest prize sold by me in Class 30, was \$50
Do. do. do. do. do. 31, do. 40
Do. do. do. do. do. 32, do. 12
Do. do. do. do. do. 11, do. 50
Do. do. do. do. do. 33, do. 200
Do. do. do. do. do. 24, do. 50
Do. do. do. do. do. 35, do. 100

The first prize, of \$50, was sold to a black man. I never saw him after.

The second, of \$40, was sold to a black man. He spent it all in tickets, and got in my debt \$250, which he has not paid.

The third, of \$12, was sold to a neighbor of mine. He took the amount in tickets, and lost the whole. He never purchased of me after that.

The fourth, of \$300, was sold to a journeyman baker. He drew a \$1,000 prize afterwards; he spent the whole \$300 prize with me, and, as I understand, he left his employment and the city much in debt.

The fifth, of \$50, was sold to a woman who spent the whole for tickets, and more too, in less than a week.

The sixth and last was sold to a young gentleman of my acquaintance. He bought more tickets than the prizes came to. He drew afterwards \$1,000; I presume, in fact he told me, he had spent every cent of it in lottery tickets; I am thus particular, and I am enabled to be so, from having kept a book in which all my tickets were registered, and I have invariably taken the names of purchasers, or a description of their persons.—The lottery brokers generally do so; they are a keen set of fellows, and pretty sure not to let a person who may be so unfortunate as to draw a high prize, escape their clutches. It may not be amiss to state my own experience. I have within seven years, drawn the whole of—

Half of \$24,000, - - - \$10,000
Half of 5,000, - - - \$12,000
and minor prizes of \$1,000 and downward, to an immense amount. I have drawn at least twenty prizes of \$1,000 each, and I am now indebted for lottery tickets over \$7,000, without the means of paying a mill; and I believe my luck has been better than any other man in America. I have had tickets forced upon me by the vendors, to the amount of \$5000 in a single lottery. As long as there was any chance of redeeming myself from insolvency, I was willing to take the risk, and so were they, believing in my ability to pay them."

One more lamentable case and we have done—

"The evils of lottery gambling were never, perhaps, more strongly exemplified, than in the case of that infatuated man, Clew, the porter of the Bank of the United States.—This individual occupied, in the Bank, a very confidential station, and although many small

sums of money were occasionally missed, under circumstances very trying to the officers, and particularly to the Tellers, yet no suspicion had attached to Clew, so exemplary had been his general conduct. One day, the officers of the bank in settling their daily morning balances with the city banks, missed two notes of 1000 dollars each. *** In a few hours both the missing notes were presented by two lottery brokers, who upon being asked from whom they had been received, stated from Clew, the porter of the United States' Bank. To each of these brokers he was then indebted for lottery tickets more than a thousand dollars, and when thus detected there were found in his possession 426 whole tickets, 462 half tickets, 1361 quarter tickets, and 78 eights of tickets, in various lotteries, making in all two thousand, three hundred and twenty-seven chances, which after having been all drawn and examined by order of the bank, produced less than twenty dollars! Facts afterwards disclosed satisfied the officers of the bank, that this man had been for years led away by this worst of all species of gambling, because the most seductive and the least odious, and had constantly been defrauding the institution that confided in him, of sums of money for the purpose of carrying on his nefarious speculations.

"It is scarcely necessary to add, that his villanies met with the reward consequent upon them—trial, conviction, imprisonment—and that with blasted reputation and ruined character, he yet lives, a blasting monument of the miserable effects of this pernicious system."

This will be enough, we have no doubt, to show that all speculations in lotteries are dangerous in the highest degree. We say to any one tempted to engage in the miserable business, beware. When once the infatuation takes hold upon you, you will not be able to deliver yourself from its power—you will plunge deeper and deeper into the inextricable labyrinth of woe, and no hand shall be able to deliver you. Young man, if riches be your object, let not your craving drive you to the lottery office. Here you will inevitably meet disappointment; but, in a proper manner, you may accomplish your purpose. First, be industrious. Second, use your earnings with constant economy.—Third, always live within your income. If you will follow these directions, you will certainly be a rich man—and, what is of more importance, you will be a happy man. Contrast your situation frequently with that of those who have speculated in lotteries, and you will see abundant reason to be thankful that you have been saved from the delusion by which they have been ruined.

Trumpet.

From the Religious Inquirer.

HOME.

The avocations and pursuits, cares and afflictions of life, are numerous and diversified, and demand relaxation and relief.—Perpetual drudgery and fatigue, or uncommodated sorrow and trouble, would become past endurance, and sink the heart in despondency and wretchedness. And where can that commiseration and relief be so effectually and easily obtained, and so perfectly and certainly enjoyed as in the soothing and placid joys of home?

Where does the Merchant, absorbed in the vexations, and harassed with the cares of business, expect to find relief. And what reconciles him to the anxieties of trade? He expects, the duties of avocation ended, to enjoy in his family the sweet freedom and substantial blessedness of home. And in the society of the friend of his life—the participation of his joys, and the solace of his afflictions, to forget the vicissitudes and vexations of trafficking.—And if his wife be a good one he is not disappointed. Returning from his daily toil, the wearied laborer obtains a recompense for the fatigues of the day, and finds refreshment and joy in his humble cottage, the rustic sharer of his hard earned pittance, and the ragged pledges of their mutual fidelity. The man of science, suspends the enthusiastic pursuit of literary research, closes his volume smooths his wrinkled forehead, and unbending the high strung bow of his energetic mind stoops to the capacities, yields to the wishes, and mingles with the diversions of his children, and realises in the innocent joys, and childish amusements of the little playful group around him, a bliss that even his high and ennobling pursuits fail to impart.

See that traveller, at the call of business he leaves, for a season, the beloved circle. Does distance obliterate or time change his attachment to his domestic fireside, his family and friends? No. The image of relatives and companions continues vivid in his remembrance, quickens him to diligence, cheers him under difficulties, and makes him hail with gladness the hour which sees his purposes accomplished, and promises a speedy return to his home. And when, after a long sojourn in the house of strangers, he again witnesses the cheerful smile, and receives the cordial welcome of tried and faithful friends, how does his heart expand with delight and his eyes sparkle with enthusiasm. The glad reunion of a divided family, after a long period of absence, produces a degree of happiness that nothing on earth can transcend.

We would here ask, will reunion afford us as much pleasure in eternity as it does in time? Is it only in this world that we love our kindred and associates? Do all the affectionate sympathies that here adorn and bless our nature, follow us only to the grave? Do they bid us an eternal farewell when we have passed the threshold of mortality?—And shall we contemplate then a final dissolution of the ties that have bound us together without a pang of regret? and look calmly on while the beloved objects of our tenderest regard, are torn from us and consigned to unending despair.

Grant, that we are made partakers of the bliss of heaven, and crowned with an eternal weight of glory, shall we be compelled to sit down in the glorious kingdom above, with the heart rending reflection, that our fathers and mothers, brethren and sisters, relations and friends, are to be forever separated from us and transformed into demons in the dire volcano of hell? No! No! Every heart exclaims, 'Were I in heaven without my friends, 'twould be no heaven to me.' And will our Heavenly Father, think you, deprive the saints in glory of this last and most valued boon? No!—Humanity says no—Reason says no—The Bible says no. There are no bereaved saints in the mansions of the blessed. No mother there

seeks in vain the children of her love. No father there pursues a fruitless search after the objects of his tenderest solicitude.—No brother or sister or friend looks there in vain for those they hold dear while here.

There, shall all the nations and families and kindreds of the earth, be blessed in a happy reunion. Sorrow and sighing shall be obliterated forever, and the whole race of man, as one common family, shall meet where parting is no more, and participate the pure blessedness of a home, where there is no more death, neither sorrow, nor crying nor pain but where, to adopt the figurative language of the poet:

God's own soft hand shall wipe the tears,
From every weeping eye,
And pains, groans, and griefs, and fears,
And death itself shall die.

R. S.

[From the New-Orleans Advertiser.]

REV. THEODORE CLAPP.

I have made two visits to New-Orleans, and twice have lingered longer, and a little longer, within the sound of the preacher's voice. I have heard the mighty men of the north, but no one called sinners to repentance in such persuasive accents as Theodore Clapp. His religion is pure, elevated and of the apostolic age. He teaches the existence of one God, whose will is revealed to men through Jesus Christ, in whom he believes. That the Deity is not a tyrant who hath predestinated the destruction of his children; but a merciful Father, full of love and pity, slow to anger and ready to forgive. He deals out no thunder, strikes no one with lightning, and roasts no body in fire and brimstone. He convinces the understanding that he may win the heart. He persuades to virtue for his own sake, while he shakes and appals his audience at the deformities of vice. He never utters a dogma, or starts a sophism; for they are below him. Yet a greater metaphysician does not live: no man ever laid open with greater facility the recrudescence of human action. His discourses are enriched with spoils from every science; he seems to have read every thing that has been written down to the last page that has fallen from the press. Before him lies spread the ample volume of nature. Every object that exists; man and beast, field and forest, hill and valley; the glorious sun, the stars in the firmament; the earth herself with all the throes she had undergone, are made to testify to the truth of religion.

Men are often unequal to themselves.—But this great orator, who is only forty years of age, intensely studious and insatiate of knowledge, grows upon his audience with every coming sabbath, for they never fail to declare that his last effort is best. They will endure no preacher but himself; and the pews are therefore empty, when it is known that his place is taken by a missionary or strolling preacher. Nor is it to be imputed to their fault, Religion, like every other subject, suffers in the mouth of blockheads.—And it is beyond endurance, that the great interests of human salvation should be entrusted to men too stupid to make their bread at any other pursuit.

A recent occurrence has drawn tighter the cords that bind Mr. Clapp to this community. The presbyter at Natchez, arraigned and tried on certain charges which his congregation at New Orleans, could not and would not understand. They suspected that his pious judges, dreaded the growing reputation and prodigious power of that accomplished theologian. The contest terminated in dissolving all connection between the presbyter and his church; and this was precisely what his congregation desired. On his return, the multitude hastened that they might again behold the countenance of their beloved pastor, and once more hear the sound of his voice. He spoke to a crowded assembly hushed into a breathless silence. He gave a brief history of his trial; imputed no crime to his accusers, while he melted the hearts of his auditors with the deep and tender pathos with which he recited his own wrongs.

His accusers mistook the genius of the people of New Orleans, or they would never have pursued Mr. Clapp. The result has been what they did not foresee. Seats in his church are now sought after at any price, and a vast increase of men and money have come to his support. Persecution has raised him above want, where he can give full scope to his mighty mind. Placed at the head of an independent church; sustained by the affections of an enlightened and wealthy community, he can go on unmolested in establishing and building up the empire of reason and religion on the banks of the Mississippi.

And curious traveller, wherever thou art, and whatever motive may have brought thee thither; whether to renew thy wasted form and warm thy blood by nearer approaches to the sun; to shake off thy cares amid the gayeties of the carnival dance; to behold the many colored population that crowd our streets and hear the strange accents that greet thy ears; or to study and comprehend the commerce and ponder over the destinies of this future queen of cities.—I tell thee, that no object here, is more worthy of thy attention than the extraordinary man who fills the pulpit of the first congregational church.

A TRAVELLER.

MORTALITY AND IMMORTALITY.

'As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, it is gone; and the place thereof shall know it no more.'

David.

'There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.'

The Revelator.

The shortness and uncertainty of human life has been a theme for the poet, the philosopher, and the divine, in all ages of the world. The subject will force itself on the mind. Often, in the midst of prosperity, the whole mind is absorbed by the thoughts of death! Nature then dictates the question, 'If a man die, shall he live again?' We call in the aid of reason. She plumes her wings, and soars above; but like the eagle, she sees the bright sun in the heavens, but never reaches it. She is unable to satisfy our wants. To the gospel then, we must turn, and our most ardent desires will be satisfied. Death is indeed 'the king of terrors, but terrible as he is, we must accompany him to the tomb. The sun may then shed his cheering light over our peaceful beds, but we shall no longer enjoy his beams. The rose may bloom; but we shall no longer inhale its fragrance. Our friends may come and weep

over us, but we shall not witness their tears. Nature will go on her wonted course, but we shall have no more to do with any thing that transpires among the sons of men.—Such thoughts produce a sadness and gloom which is almost insupportable. But how glorious and how cheering is the thought, that the great Father of mankind has revealed another life, a state of being as dimly surpassing this in brilliancy and joy, as the sun in his brightness, exceeds the dim twinkling of the most distant star. The graves open, the dead arise! We hear the music of the redeemed as they walk the golden streets of Paradise! Death is conquered! Victory is obtained, and man is happy forevermore!

C. S.
Christian Messenger.

[The following may be regarded, perhaps, of rather too light a cast for our columns, yet the story is so well told, and is withal such a pointed reproof to the practice of many, in relating "the marvellous," that we cannot refrain from giving it a place.]

A MARVELLOUS STORY.

I was bred up in the dislike of the marvellous, or the stupid wonderful, as my uncle called it. I must relate an anecdote in point. Some gentlemen were dining together, and relating their travelling adventures! one of them dealt so much in the marvellous that it induced another to give him a lesson.

"I was once," says he, "engaged in a skirmishing party in America; I advanced too far, was separated from my friends, and saw three Indians in the hands of angry savages took possession of my mind. I considered for a moment what was to be done; most of us love life, and mine was both precious and useful to my family; I was swift of foot, and fear added to my speed. After looking back, for the country was an open one, I at length perceived that one of my enemies had outrun the others, and the well known saying of "divide and conquer," occurring to me, I slackened my speed and allowed him to come up; we engaged in mutual fury, I hope none here (bowing to his auditors) will doubt the result; in a few minutes he lay a corpse at my feet. In this short space of time, the two Indians had advanced upon me, so I took again my heels—not from cowardice, I can in truth declare—but with the hope of reaching a neighboring wood, where I knew dwelt a tribe friendly to the English; this hope, however, I was forced to give up; for, on looking back, I saw one of my pursuers far before the other. I waited for him, recovering my almost exhausted breath, and soon this Indian shared the fate of the first. I had now only one enemy to deal with; but I felt fatigued, and being near the wood, I was more desirous to save my own life than to destroy another of my fellow creatures. I plainly perceived smoke curling up amongst the trees, I redoubled my speed, I prayed to heaven, I felt assured my prayers would be granted—but at this moment the yell of the Indian's voice sounded in my ears—I even thought I felt his warm breath—there was no choice—I turned round—Here the gentleman, who had related the wonderful stories at first, grew impatient past his endurance, he called out, "well, sir, and you killed him also?"—"No, sir, he killed me!"

Chambers' Edin. Jour.

GENTLENESS.

Whoever understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife are always swelling up in the soul, destroying his peace, and imparting the baneful influence to all with whom he is connected. He excites the disgust and ill will of those who are acquainted with his character, and but few are found to wish him success in any of his undertakings. Not so is the influence of gentleness. This virtue will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly attractive in its appearances; it wins the hearts of all; it is even stronger than argument, and will often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions, that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity or disappointment that crosses their path; it shows that he can soar away in the bright atmosphere of good feelings, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs, the sport of their own passions. The most favorable situations in life, the most lovely objects in nature, wealth, and all that is calculated to increase the happiness of man, lose their charm upon a heart destitute of this virtue.

VARIOUS ITEMS.

'Let thy prayers be as frequent as thy wants, and thy thanksgivings as thy blessings.'—A Book of Proverbs, i. 20.

Gratitude for favors received from our heavenly Father, too generally occupies less of our attention than do petitions for farther blessings. I have heard ministers pray for all the multifarious favors of which the mind can conceive—and conclude by saying, 'Wherein we have failed in asking, fail thou not in giving.' Their attention has been so entirely engrossed by prayers for future benefits, that they have forgotten the innumerable blessings they have already received and enjoyed!

If our prayers were to be no more frequent than our real wants, we should pray but seldom; if our thanksgivings were as frequent as our blessings, we should ever be truly thankful to Divine Providence.

The greatest real want among men, is a want of contentment and gratitude. And discontent could never exist did we but realize the varied unmerited favors we are ever receiving at the hand of Deity.

Let us learn to be content with the measure of Good we enjoy; endeavor to be resigned to the allotments of Providence; cultivate a thankful disposition; and make fewer prayers.

A. C. T.
Christian Messenger.

FUR CAPES!

A BEAUTIFUL article, of various colours, just received and for sale by L. L. MACOMBER, Gardiner, Dec. 24, 1832.

NEW COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER, The CHOIR, or Union Collection of Church Music, consisting of a great variety of Psalm and Hymn tunes, Anthems, &c. Original and Selected; including many beautiful subjects from the works of Haydn, Mozart, Cherubini, Nauman, Marcello, Michel, Hummel, Winter, Weber, Rossini and other eminent composers—harmonized and arranged expressly for the work. By LOWELL MASON, Editor of the Handel and Haydn Collection of Church Music. Gardiner, Dec. 12, 1832.

Cash Shoe Store.

JOSEPH S. LEVETT offers for sale a fashionable and elegant assortment of Ladies colored French Morocco Kid, Silk and Pomella SLIPPERS; GAITER BOOTS; White Silk French SLIPPERS; together with as general an assortment of BOOTS, and SHOES as is usually kept in any store of the kind in Boston.

J. S. L. intends to keep the above assortment even more than during the season that packets run between Boston and New York.

Boots and Shoes may be had low for Cash at the above Store. Please call and see, at the sign of the large Boot, opposite the Post Office, AUGUSTA, Spring of 1833.

P. S. A few pairs of Ladies very nice INDIA RUBBERS now on hand.

Augusta, Feb. 21, 1833.

REMOVAL.

THE subscriber has removed from his old stand to the shop lately occupied by Mr. B. W. W. MOUNTAIN, where he intends to carry on the BOOT and SHOE MANUFACTURING BUSINESS, in all its various branches, and having in his employ the first rate of WORKMEN, and those who are temperate, he flatters himself that by strict attention to business he shall merit a liberal share of patronage.

Work will be done in as good style as at any other shop in this Village, and at short notice.

The subscriber calculates to trade on the principle that the humble sixpence is better than the show shilling.

Gardiner, Feb. 21, 1833.

To Booksellers.

THE subscriber wishes to dispose of about 500 copies of "Picking's Lectures in Defense of Divine Revelation," second edition. The work is well bound in leather, is printed on good paper, and new type. It contains a Likeness of the Author, and may be considered as a work that will always sell, on account of the great quantity of historical matter it contains. Thirty to fifty copies at 45 cents per copy—100 or more, at 40 cents per copy. No person is authorized to sell a single copy for less than 75 cents.

SAML. W. WHEELER

Providence, R. I. 1833.

House and Shop for Sale.

THE subscriber wishes to sell the H. and S. Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is well known to require a more particular description. For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON

Gardiner, Dec. 19, 1832.

Eye Water.

THE most celebrated and approved EYE WATER may be had at the Store of the subscriber. Those afflicted with sore eyes will please to call.

Gardiner, Jan. 24, 1833.

REMOVAL.

THE subscriber has recently taken a store in No. 3, Central Row, Gardiner, opposite his old stand, where he offers for sale a good assortment of English and West India Goods—Glass, Crockery and Hollow Ware.

Also Boots and Shoes.

All which he will sell as low for cash or approved credit as can be purchased in the place.

GOING HATHORN.

Gardiner, Jan. 17, 1833.

Temperance Notice.

"MAINE TEMPERANCE ADVOCATE."

(Devoted exclusively to Temperance.)

INSTEAD of the Semi-Monthly publication of this paper, it will be published Monthly, in accordance with the views of the Executive Committee of the State Temperance Society, on an enlarged sheet, (the same size of the New York Temperance Herald,) commencing about the first of March next, at the following low prices, payable in advance.

1. For 1 copy per year - - - 50 cts.
2. For 12 copies do. - - - \$5 00
3. For 20 do. do. - - - 10 00
4. For 100 do. do. - - - 25 00

Having been at a very considerable expense in procuring materials, the subscriber can assure the public, that the paper will be executed in the best manner, and carefully mailed and sent to every part of the country, either by the package or single copy.

The meetings of Temperance Societies throughout the State, on the 26th inst. (previously to the request of the Executive Committee of the American Temperance Society) will afford a favorable opportunity to obtain subscribers. It is with confidence the undersigned appeals to the friends of Temperance to use their exertions to aid him in his undertaking.

The Subscriber would greatly prefer that Companies should be formed in every town, of forty or more individuals, when it can be done, that they may have the benefit of the lowest price. And it can be done where a little exertion is used—twenty-five cents to each individual will secure to him an amount of temperance information which will be of eminent service to him.

HENRY M. HEWES.

S. B.—Letters, &c. to be post paid

Wiscasset, Feb. 7, 1833.

E. & O. S. L.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. M. Tilton's Hotel, where he carries on the Tailoring business, as usual in all its various branches. As he employs a large number of hands, and has a first rate journeyman; he will make garments at short notice, and does not hesitate to say to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he will warrant all garments cut and made in his shop to fit; he will also cut all kinds of Cloths, and prepare them for making, for those who want them.

MR. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and TRIMMINGS of every description all which were selected by himself, and therefore warranted to be of the first quality.

MR. W. renders his acknowledgments for the favors of his old customers and hopes by strict attention to his business to not merit a continuance of their favors, but to acquire an encouraging addition to their number.

Jan. 9, 1833. S. M.

KENNEBEC SS.—A Court of Probate holden at Augusta, within and for the County of Kennebec, on the Second Tuesday of February, A. D. 1833.

RUFUS GAY, Administrator of the Estate of JOSEPH H. WALTON, late of Gardiner, in said county, deceased, having presented his final account of administration of the Estate of said deceased for allowance.

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the Second Tuesday of March next, at the hour of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

A true copy.

H. W. FULLER, Judge.

Attorn: E. T. BRIDGES, Register.